

THE LIFE DIVINE

The first and the highest are truth; in the middle there is falsehood, but it is taken between the truth on both sides of it and it draws its being from the truth.¹

Brihadamnyaka Upanishad^

IF Ignorance is in its nature a self-limiting knowledge oblivious of the integral self-awareness and confined to an exclusive concentration in a single field or upon a concealing surface of cosmic movement, what, in this view, are we to make of the problem which most poignantly preoccupies the mind of man when it is turned on the mystery of his own existence and of cosmic existence, the problem of evil? A limited knowledge supported by a secret All-Wisdom as an instrument for working out within the necessary limitations a restricted world-order may be admitted as an intelligible process of the universal Consciousness and Energy; but the necessity of falsehood and error, the necessity of wrong and evil or their utility in the workings of the omnipresent Divine Reality is less easily admissible. And yet if that Reality is what we have supposed it to be, there must be some necessity for the appearance of these contrary phenomena, some significance, some function that they had to serve

^v. 5. i.

¹ The truth of the physical reality and the truth of the spiritual and *superconscious* reality. Into the intermediate subjective and mental realities which stand between them,

falsehood can enter, but it takes either truth from above or truth from below as the substance out of which it builds itself and both are pressing upon it to turn its misconstructions into truth of life and truth of spirit.